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spontaneously plead for peace as the great earthly boon promised in the gospel, and protest against war as the master-evil of our world. Could the mass of Christians do all this without insuring ere long perpetual peace in every Christian land, and eventually over the whole earth?

This cause demands a very large increase of effort. There ought to be spent in its behalf tenfold more labor and money. It has never had even a tithe of the means requisite for full success; and the marvel is that, with resources so slender, it has accomplished half as much as it has. The Peace Society ought to have the means of employing far more agents, of multiplying its publications by scores of thousands, and scattering them broad-cast over the whole country. It should be able to bring and keep the subject before all our ecclesiastical bodies, and higher seminaries of learning, before every State Legislature, before Congress and the nation, before every city and town, every village, hamlet and habitation in the land.

REQUESTS TO THE CAUSE OF PEACE.

WE are all stewards of God. We neither have, nor can have, any good thing that did not come from his hand. Whatever we possess of wealth, or any other means of usefulness, is a sacred trust from the Great Giver, for our use of which he will call us hereafter to a strict account. Property, though not the sole nor chief trust, is yet a very important one. It is a common means of usefulness, and may be made, if rightly used, an instrument of vast good to mankind. It may feed the hungry, and clothe the naked; it may heal the sick, educate the ignorant, and reclaim the vicious; it may provide asylums for the insane, the blind, and other victims of misfortune, and relieve a thousand forms of ill to which the children of calamity and sorrow are exposed. It has even a higher mission still; it may send the gospel to the unevangelized, the light of heaven to the benighted, the blessings of salvation to perishing millions. How sacred must be a trust that can be made to accomplish results so dear to humanity, so important to the welfare of mankind in time and through eternity! How solicitous should we be to use an instrument of so much good in the wisest and most effective manner!

It is doubtless best, for many reasons, that every man should in his life-time distribute with his own hand whatever he has to give for objects of benevolence. Probably most persons do so; but to those who expect to leave more or less property, especially to benevolent, Christian men of wealth, it must be a solemn, often a very trying question, how they shall dispose of their property after their decease. It is as unwise as it is selfish, to leave it all to your children, or other relatives; for the habit of depending for support upon inherited wealth is generally ruinous, and large legacies to heirs prove in most cases a curse instead of a blessing. There can hardly be a more suicidal policy than that of parents hoarding up large fortunes for their children. No wise man will do so. Better far to train your children in the sure expectation of relying on themselves, with God's blessing, to make their way in the world. Educate them as well as you can, and give them, if you please, enough for a fair start; but never relieve them from the necessity of carving out their own fortunes. Let them all along understand, that the bulk of your property, when you have done with it, will go back to Him who gave it, and that they, like yourself, must depend on their own efforts to earn for themselves a livelihood, and a position in the world. If conscientious, Christian men who have more property than they need for their own support, would act on this principle, how many evils would be prevented, and how vast an amount of good would be done by the consecration of their wealth to purposes of benevolence!

Of such objects there are many to which you may wisely bequeath your property; but we call your attention now to the claims of the Cause of Peace. There is none more truly or more eminently Christian. Peace is a prominent and glorious peculiarity of our religion, the key-note of its birth-song from angel lips, the very culmination of its glory in the day of its ultimate triumph over all the earth. To none is a richer reward promised than to the peacemaker; and, when standing before the Prince of Peace as our final Judge, we shall remember nothing with more pleasure than what we may have done here for a cause so dear to the heart of Infinite Love.

This cause seeks, by a right application of the Gospel for the purpose, to do away one of the greatest evils that ever afflicted the human race. God's promise of a day when 'nations shall learn

war no more,' assures us of ultimate success ; and from his Providence, as well as his Word, we have 'ample encouragement, for no Christian enterprise has ever been more successful in proportion to the means used. Our own escape from war with Mexico in 1838 was publicly ascribed by the ablest statesman then in America, to the efforts of Peace Societies ; and, had public opinion in England and our own country been what it was fifty years before, it would have been scarcely possible to avoid a war about the Canadian troubles in 1838, respecting the North-eastern boundary in 1840, or the Oregon dispute in 1846. The general peace among the nations of Christendom — though not always between its rulers and their subjects — from the overthrow of Napoleon in 1815 to the Turco-Russian war in 1854, was as fairly attributable, under God, to the efforts of the friends of peace, as the spread of Christianity among the heathen is to the missionary enterprise, or the triumphs of temperance to labors in that cause. No arithmetic can ever compute the full amount of good already secured, and sure yet to result, from this long continuance of general peace. And how much, so far as the cause of peace is concerned, has it all cost ? An average of only six or eight thousand dollars a year !

Now, what other cause has done more or equal good in proportion to the money spent ? The cause of Foreign Missions has been eminently successful ; but has its average expenditure of some two millions and a half a year from 1815 to 1854, nearly four hundred times as much, accomplished four hundred times as much good, or any thing like this proportion ? So of every kindred enterprise. We do not disparage any of them ; but, if you take any public or private charity, or any enterprise for the moral or religious welfare of mankind, you will find, in the comparison of means used with results secured, not one of them all as successful as the Cause of Peace. To establish a single asylum for the insane, or hospital for the sick, you give perhaps more than half as much as the Cause of Peace has cost in forty years, and then spend for its support more every year than is annually devoted to this cause ; but the prevention of one war would probably avert more suffering than all the asylums and hospitals in a whole empire could relieve in an age or a century. It is a noble charity to relieve the poor, to reform the vicious, or provide for the crowd of sufferers from a deadly pestilence, or a destructive fire ; but a fraction of the money requisite

for such purposes would, under God, be likely in the Cause of Peace to save millions from the evils of poverty, and hundreds of thousands from widowhood and orphanage, from disease and death. Peace is a species of wholesale usefulness, the cheapest, surest and most comprehensive of all charities. There is no way in which the same amount of money and effort promises an equal amount of good. A tithe of what is now devoted to the cause of missions, a cause deserving far more than it has ever received, would suffice, it used aright in the Cause of Peace, to put a stop at once to all actual wars in Christendom, and an end at length to her whole war-system ; a system whose support even in a time of peace employs some three millions of men, and wastes a thousand millions of dollars a year. The Cause of Peace needs a very large increase of funds — from \$30,000 to 50,000 a year in our own country, and five or ten times as much for all Christendom. Give this cause adequate means ; and it will, with God's blessing, win a gradual yet sure and glorious triumph in every Christian land, and eventually over all the earth.

Now, Friend of Humanity, Disciple of Jesus, to what other object can you, in your last will and testament, more wisely devote a liberal share of the property given you by the God of Peace ? Ponder the subject well before his mercy-seat, and in view of a fast coming judgment. Can you in any other way do more good with your wealth ? The success of this cause involves that of every other beneficent enterprise, and will contribute by wholesale to promote the world's highest temporal and spiritual welfare, and to prevent crime, and pauperism, and misery, and the ruin of immortal souls, not merely in a single neighborhood or city, but in every part of Christendom and the whole world.

Whatever you do, be sure to do it at once. No man, however fair his prospects of life, ought to rest a day without such a disposal of his property by will, or otherwise, as he desires to take place after his death. Make it with the utmost care. Take the best advice. Get the exact legal name of the society or institution to which you wish to leave a legacy, and see that your will is not only drawn up correctly, but attested in the precise way, and by the number of witnesses, which the laws of your State prescribe. Such precautions are indispensable to prevent not only expensive, vexatious litigation, but the utter defeat of your wishes.